



# INDIAN RECORD

VOL. XVII, No. 9

OTTAWA, CANADA

NOVEMBER, 1954

## "Give Us Work" — Manitoba Indian' Plea

### GREATER WINNIPEG WELFARE COUNCIL STUDIES INDIAN-METIS PROBLEMS

#### **Adaptation, not Assimilation is Only Solution**

WINNIPEG, Man. — Representative of Manitoba's Indian at an opened conference on Indian and Metis held in Winnipeg Legislative Building, Oct. 7 and 8, denied that their people were lazy but claimed that many were poverty stricken because there was not enough work for them when they could not hunt or fish.

These complaints were made at the economic session of the conference and were supported by Government officials and missionaries. Thomas Prince, who has served in the Canadian Army during the second World War and in Korea, said:

"The world is developing very fast, one cannot depend on trading and fishing for a livelihood as we did in the old days. If it was not for a few business enterprises on the reservations many people would starve."

Boniface Guimond, of Fort Alexander, affirmed that it was difficult for the Metis and Indians to get loans from the Government to start farms.

"The Indian is not a lazy man, he affirmed, but he is not given the chance to show initiative. If he is given the opportunity to make a decent living at a decent job, he will try as hard as any man."

Mr. Guimond suggested that community farms for Indians be set up in Manitoba; he added that economic problems differed vastly on various reservations. In places far from towns and cities it is impossible for Indians to find even part time work; a high percentage of natives are casual laborers, but there are a few steady workers employed by the railways and in the lumber industry. Mr. Gui-

(Cont. p. 7, col. 1)



His Exc. Bishop L. Scheffer, O.M.I.

#### **Indian Welfare Commission Meets in Ottawa**

OTTAWA — On October 11 and 12, the Oblate Missionaries' Indian and Eskimo Welfare Commission held its general annual meeting.

His Exc. Bishop L. Scheffer, O.M.I., Vicar Apostolic of Labrador, was elected president of the Administrative Council of the Commission; His Exc. Bishop J. L. Couderet, O.M.I., was elected first vice-president; V. Rev. Fr. A. Sanschagrin, O.M.I., second vice-president; V. Rev. Fr. F. O'Grady, first councillor and treasurer; V. Rev. Fr. Paul Piché, O.M.I., second councillor.

Educational and welfare topics were studied carefully by special committees, which had held their sessions on October 7 and 8. The general meeting adopted unanimously twelve resolutions bearing on the orientation of missionary activities in the field of Indian education and welfare.

Immediate steps were also taken for the establishment of the League of the Catholic Indians of Canada in the Apostolic Vicariates of James Bay, Keewatin, Grouard, Mackenzie, Prince Rupert and Whitehorse.

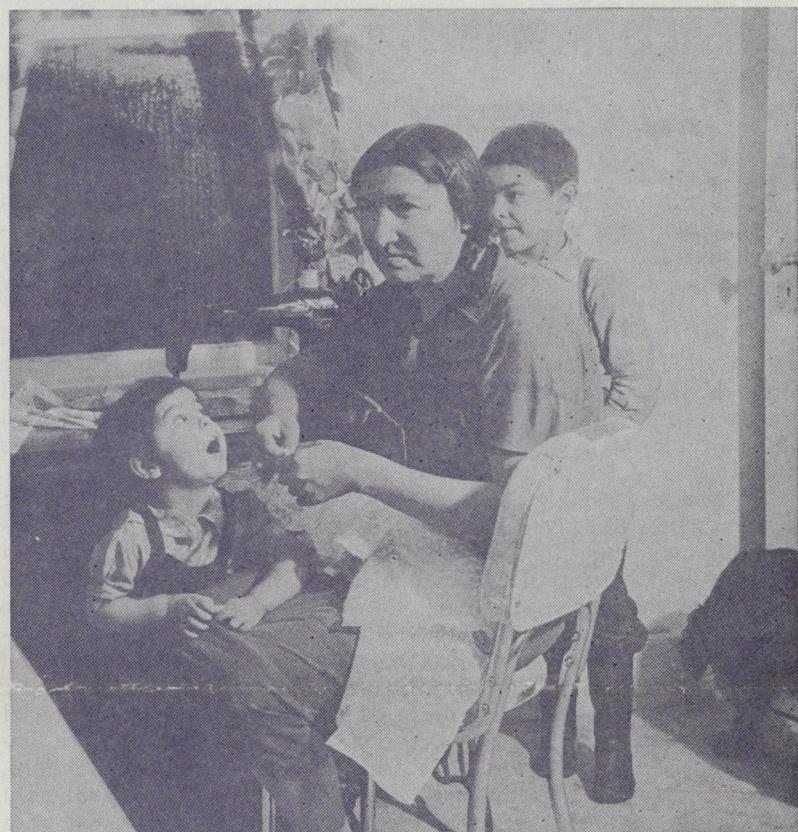
Ottawa University Catholic Center's lessons on preparation to marriage will be adapted for use in the Indian missions.

A Native Social Development Bureau will be established under the direction of Rev. Fr. A. Renaud, O.M.I.

#### **125 Teachers Meet at Prince-Albert**

PRINCE-ALBERT, Sask. — 125 Teachers of Indian schools in Saskatchewan attended the first annual convention held at All Saints (C.E.) Indian School, October 20-22.

Regional Inspector of Indian Schools J. B. Cairns, of Regina, was in charge. The teachers came from all over the province to attend this very important convention. A report on this convention will be published in our next issue of the I.M.R.



**HIGH LIVING STANDARD** — An ambitious housing program, backed by funds from land leases and oil-exploration permits, is raising the standard of living of southwest Alberta's Indians. Members of the Blood band who live southwest of Lethbridge are discarding their tents and log cabins for new bungalows. This photo was taken inside the home of Billy Rabbit. Mrs. Bill Nelson, Billy Rabbit's mother, sits on a chrome chair at a new sewing machine. The youngsters, Christine and Albert, are Billy Rabbit's children.

Les Gens-du-Sang construisent maintenant ces gentilles demeures qui remplacent les tentes et les cabines en bois rond.

#### **N.A.I.B. HOLDS 3-DAY MEET**

Canadian Indians wound up their three-day national pow-wow at Caughnawaga Sept. 23 with traditional feasting and dancing.

Iroquois braves of the Caughnawaga reservation donned full regalia to entertain delegates to the 11th convention of the North American Indian Brotherhood. In feathers and warpaint they pantomimed the corn dance, asking for a bountiful harvest, and the spectacular eagle dance.

A special welcome was danced for Col. H. M. Jones, director of the Indian Affairs branch of the Department of Citizenship and Immigration, who represented the white man at the convention.

Later Col. Jones broke bread with the Indians as they feasted at two long tables. Each table accommodated more than 30 persons. The delegates were served great bowls of Indian corn soup, as popular now as it was in pre-Cartier days.

Resolutions reached during the congress were presented to Col. Jones by Andrew Paull, chief of the Squamish Indians of North

(Cont. p. 7, col. 3)

#### **Indian Chiefs Plan Customs Appeal**

Leaders of the North American Indian Brotherhood plan to appeal to the Supreme Court of Canada against a lower ruling that forced Indian Louis Francis to pay duty on goods brought in from the United States.

The Indians contend that Canada abrogated the Jay Treaty of 1794 between the U.S. and Britain, which permitted Indians to transport goods freely across the border.

# INDIAN RECORD



A National Publication for the Indians of Canada.  
Founded in 1938

Published ten times a year by "The Missionary Oblates of Mary Immaculate"

Managing Editor: GONTRAN LAVIOLETTE, O.M.I.  
Printed by Le Droit, Ottawa, Canada.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada.

Subscription: \$1.00 a year — P.O. Drawer 94, Ottawa, Canada.

## This Question of Segregation

THE recent decision of the U.S. Supreme Court against discrimination in public schools has touched off rather surprising reactions in some quarters. Actual policies and practices which, from a socio-psychological point of view, can be suspected of being detrimental to the successful evolution of Canadian Indian communities are now legitimated as reasons for non-segregation in our country.

That there be less and less racial segregation in Canada is well and good. That the implementation of certain policies become possible from this fact is also fortunate. But that these policies be enforced simply to prove the absence of segregation, without due consideration for the future of many Indian communities is not so good. It sounds a little like robbing Peter to pay Paul.

Racial segregation is evil when it is the product of a coercion: legal, administrative or otherwise. Segregation as such, that is, separation of one being from another, is not in itself an evil. It is a practice used in many fields of human activity to improve the final product of that activity. Human society itself just could not forge ahead without a certain amount of this segregation. Clubs, associations trade and labor unions, all practice a minimum of segregation which no one can question.

The difference lies in the element of coercion which racial segregation implies. When segregation is a self-willed practice imposed upon themselves by individuals sharing the same ambitions, it is certainly not objectionable. Segregation becomes an evil when individuals or groups are forced *against their will* to stay out of a social and public activity in which they have a right to participate.

There can be a coercion of the same nature disguised under the name of "non-segregation." It consists in steering individuals or groups away from a material state of segregation which they naturally prefer. Keeping a man out of a place where he has a right to be, or pushing him into another one against his wish, do not make much difference. In both cases, there is coercion.

Acknowledging the right of an individual does not authorize forcing his hand to exercise this right. A right is a means rather than a goal. It is not necessarily an ideal. Indians have other rights besides that of mixing with the other inhabitants of the country. They must be helped to use them all and at their own discretion.

A.R., o.m.i.

## Send an Indian to the Senate?

From the Ottawa Journal

WHEN a Canadian is asked what is being done for our 150,000 native Indians he is apt to spar for time. Indians are not much in the average man's mind, but as a generality Canadians feel they have had a better Indian policy than the United States chiefly because they did not shoot so many. Actually a good deal is being done under a more progressive policy. The Indian now is permitted to vote if he waives his exemption to taxation on personal property or if he is a war veteran. He can drink beer in a public place when the provincial authority approves. It has become less complicated for him to move out from under the Indian act and be as any other

Canadian. Health and educational services have been enlarged and with children's allowances and other benefits the Indian and his child stand straighter than they did.

Men have to have dignity and an Indian in a teepee can be as dignified as a Boston patrician in a palace. Dignity demands that Indians not only have the right but the opportunity to speak and we are attracted by the suggestion of Mr. John Diefenbaker that an Indian be appointed to the Senate to give his people a voice in Canadian affairs. If the white man's education has not killed it, Indian oratory would be an asset to Parliament Hill.

## Greater Winnipeg Welfare Council Meeting Resolutions On Educational Program

WHEREAS,

- (1) It would appear that many students from our Indian schools find that the program of studies that they have followed in school is not as closely related to:
  - (a) the conditions of life that must pertain to frontier living, or
  - (b) to the particular skills they will need if they leave frontier life and go to village or city.

WHEREAS,

- (2) Much too frequently drop-out from school occurs at Grade IV or Grade V by students who might be held in school if the program were more practical.

WHEREAS,

- (3) It seems certain that many Indian and Metis youths will leave their frontier life and adopt that of the village or town or city, either because they choose from personal interest to do so or because the rapidly increasing pressure of population forces them to do so.

WHEREAS,

- (4) A knowledge of and skill in the use of both hand tools and simple power equipment is vital to adequate living standards in the home settlements of Indians and Metis.

And WHEREAS,

- (5) The Indian youth today entering town and city life are unable to offer potential employers skills that are necessary for adequate living in such communities.

### Be it therefore resolved:

That this Conference urge upon the Indian Affairs Branch and the Provincial Department of Education that greatly increased emphasis be placed upon "practical education" in the schools for Indians and Metis; and that, to this end:

- (1) The local inspector be permitted to adopt the standard Provincial curriculum where necessary.
- (2) All children from 12 years of age up receive regular and adequate instruction in the field of Industrial Arts and Homemaking, either in their own school or by visitation to neighboring schools and using, if necessary, supplementary teachers drawn from the local community.
- (3) That the vocational course, or adaptations thereof, now in the Provincial Programs of Studies (agricultural, commercial, industrial, and homemaking) be made available more readily to Indians and Metis; that if necessary transportation to secondary schools that provide this program or hostels for the residence of these students be provided in the neighborhood of such schools; or that one or more Indian Residential Schools be established that will provide high school courses with vocational training.

## POPULATION INCREASE POSES PROBLEM

THE PAS, Man. — Northeastern Manitoba Indians have so increased in number during the past years that it is beyond the resources of the reservations and surrounding district to support them through trapping and fishing.

For instance the Cross Lake Band is undergoing hardship because of poor fur catches, low prices, and lack of other means of livelihood. While the Indian Affairs Branch is doing all it can to aid this band, some new ways of expanding the earnings of the various bands must be found. Either trapping and fishing areas should be extended, or certain bands or groups of members may be moved into untapped areas.

The Oxford House area compared with Cross Lake, but fishing is more accessible at Island Lake, where a filleting plant is operated; at God's Lake a tourist fishing industry has also developed.

New materials which are constantly appearing on the market, such as nylon and orlon, offer a cheaper substitute for furs with a result in falling of the man for such basic furs as muskrat, beaver and fox.

Advances in medical care have greatly decreased infant mortality in outpost areas; better communication have cut the heavy toll of bush accidents.

A number of independent trading post in Northern Manitoba endorsed reports of smaller trapping earnings and some of them plan on withdrawing from trading within a few years. This would mean further hardship for Indians dependent upon isolated traders for basic necessities such as flour, ammunition and clothing.

## Seek Action On Pay Scales

VICTORIA, B.C. — Two of British Columbia's largest union bodies will consider resolutions asking federal Labor Minister Gregg to apply the Fair Wages Act to Indians employed on a housing program at the Saanich-ton Indian reserve.

It was reported that qualified carpenters were being paid 55c. an hour less than union scale.

The fair wages act applies to contractors working for the Government but not to the Indian Affairs Branch when it does similar work.

## Indian Homemakers Meet at Duck Lake

DUCK LAKE, Sask. — 80 delegates from the 4 Western provinces attended a general meeting of the Indian Homemakers' Clubs, held at St. Michael's Indian School, Duck Lake, August 17-19.

Indian Homemakers' Clubs were first started in Saskatchewan in 1937; there are now 150 groups in Canada of which 40 are in Manitoba, 25 in Saskatchewan, 7 in Alberta and 8 in British Columbia.

The delegates travelled at Government's expense; provincial Indian Affairs' social workers were also in attendance.

Rev. L. C. Latour, O.M.I., principal of the St. Michael's School, was the host to the meeting. An interesting exhibition of sewing, woodwork, handicraft, knitting and weaving was admired by all the guests.

Miss M. L. Meade, Saskatchewan social worker, chaired the meeting at which illegitimacy, immorality, and other social problems were thoroughly discussed, such as the help to be given by teachers, church leaders and social workers as well as by the parents. Young people should be prepared for marriage; they should be kept happy and busy by planned supervised recreation and vocational training.

The various reports stressed the need of education (at least until grade eight), the establishment of communities standards, raising of money for club purposes, problems raised by the abuse of liquor, and other interesting topics.

A delegate from Hobbema, Alta., Mrs. Joe Minde, reported that the discussions at her club pertained to education of children and to betterment of homes.

Many inquiries were made about building cost of community halls. In general the clubs try to help the needy of the reserves and are doing excellent work for the welfare of the Indian communities.

It was noted that practically all the delegates at the Homemakers' convention were former pupils of Residential schools, who are now leaders among their own people on the reservations.

The general feeling of the delegates was that education should be continued even beyond grade

eight, and preferably in High Schools specially organized to meet the needs of the Indian pupils; a unanimous resolution of the convention was to press for the establishment of a Catholic Indian High School in each of the Western provinces.

In view of the very close relationship between the Social work accomplished by the Homemakers' Clubs, it was also felt that the club members should not divorce their social activities from their faith.

Religious leadership, based on a common faith and a common code of morals was essential for the success of any Homemakers' Club. Accordingly these clubs should be guided effectively by religious leaders, working in close co-operation with the Indian Affairs Branch officials. The established principles of religious education through the school, should also be maintained for the expansion of an adult education and social welfare programme.

The general objectives of the Homemakers' Club are: to assist Indian women to acquire sound and proved practices for greater home efficiency; to help the aged and less fortunate and improve living condition on the reserves; to discover, stimulate and train leadership; to sponsor and actively assist in all worthwhile projects for the betterment of the community; to develop better, happier and more useful citizens.

## Premier Frost Honorary Chief

BRANTFORD—Premier Frost was named an honorary chief of the Six Nations Indians in a ceremony at the Indian fair at nearby Ohsweken.

He was given the name "Handsome Lake," because Ontario in the Indian tongue translate that way.

After receiving a colorful headdress from a woman of the investing tribe the premier took part in the welcome dance before the grandstand.

Earlier, in a speech to a small group in the Six Nations council house, Mr. Frost promised that the Indians will lose none of their treaty rights.

He referred to the granting of full citizenship rights to Ontario Indians and said this was not a case of giving with one hand and taking with the other. He said treaty rights will be strengthened "if at all possible."

He referred to Harry Nixon, Liberal member of the legislature for Brant for 35 years, as one of the men who had done much for the Indians.

"Once Mr. Nixon decides to retire in 25 years or so, his successor might be one of your people."

## Pearson Receives Peace Pipe

NEW YORK.—Chief King of the Birds received an Indian peace pipe Sept. 22.

The chief, an honorary title, is L. B. Pearson, Canada's external affairs minister and leader of the Canadian delegation to the United Nations General Assembly.

The pipe, fashioned from historical peace-pipe clay, was given to the Canadian by the Minneapolis branch of the United Nations Association, an independent organization backing the principles and work of the UN.

Pearson said he accepted the gift both as a pipe smoker and as a worker for peace. His Indian title, he said, was conferred on him by his Indian constituents in the Canadian district of Algoma.



Premier Leslie Frost is seen wearing a Mohawk headdress as the symbol of honorary chieftain's rank in that tribe.

Le Premier Ministre de l'Ontario, Leslie Frost, a été reçu chef honoraire des Six Nations à Ohsweken, Ont.; il porte le nom de "Beau Lac".

## Alberta School Teachers Meet At Cardston

CARDSTON, Alta.—85 teachers of Day and Residential Schools throughout Alberta held their fourth annual convention at St. Mary's R.C. Residential School on the Blood Indian Reservation, October seventh and eighth.

L. G. R. Waller, Indian School Inspector of Calgary was honorary president. In his opening address he paid tribute to the Indians and stated that they did not lack ability but that the white people lack understanding. He felt that there was a marked increase in development in the facilities for education, bringing greater possibilities for the Indians. The speaker paid tribute to early missionaries who have worked among Indians and laid the foundation of their educational system.

Workshops were conducted in three groups: elementary, junior high, and a principals' meeting was held. Father Lafrance, principal of the school acted as host to the convention of which he was also acting president.

## Highway Construction Held Up by Stonies

CALGARY, Alta.—The builders of the trans-Canada highway are in temporary difficulties with the Stoney Indians, west of Calgary, who claim they were not consulted about the proposed route of the highway which cuts across their lands and goes right through a couple of homes on their reserve.

## 81 Year Old Women Enjoys First Vote

GARDEN VILLAGE, Ont.—Mrs. Catherine McLeod, 81 year old Nipissing Indian voted for the first time in a district by-election.

This is the first time that the Nipissing Indians exercise their franchise in pro-Ontario provincial elections. A large number of residents of the reserve exercise their privilege and spokesmen voiced their appreciation in being able to take a greater part in the Affairs of the province.

## C.E. School In Dauphin

DAUPHIN, Man.—Approval in principle of the establishing of a Residential School for the Indian pupils of Anglican faith in Manitoba was given recently by the town council.

The proposed location is a fifteen acre tract of land on the old fairgrounds property. Availability of technical as well as academic courses at the composite high school of Dauphin was an important factor in selecting the site.



**LIVE INDIAN** — Three-year-old Sandra Forrest of Toronto gently prods Chief Pale Moon, one of the chiefs at the Six Nations Reserve south of Brantford, to see if he's real. Sandra thought the chief, posing woodenly for amateur photographers at the annual Indian fair at Ohsweken Park, looked like a statue — until he smiled down at her.

Sandra Forrest, de Toronto, veut se rendre compte si le Chef Lune Pale, des Six Nations, est bien vivant. Elle croyait que c'était une statue de bois, jusqu'au moment où il lui sourit.

## DISCONTENT PROBED

THE PAS, Man. — A delegation from the Department of Mines and Natural Resources of Manitoba investigated early in October factors creating discontent among the Swamp Cree Indian band.

Indian Affairs officials accompanied the delegation which conferred with Chief Bello Ross.

Chief Ross contended that, on the basis of a 1949 agreement no trapline fees should be levied. The people are having economic difficulty because of the low price of fur and have no outside subsidy. The Northern Resources supervisor arranged that the \$5 trapline fee for the area need not be paid in advance.

Of the 1,000 souls living on the Cross Lake Reserve, 900 are treaty Indians. Fourteen lakes are opened now in the area for commercial fishing.

Chief Ross requested from the Indian Affairs Branch pulp cutting rights for the band when the proposed pulp mill at Grand Rapids becomes a reality. He is of the opinion that such continuous employment would do much to stabilize the economy of the band and provide work for which the natives are fitted.

## Reopen, Rededicate Manitoulin Church

LITTLE CURRENT, Ont. — Oldest established church in Northern Ontario, Holy Cross mission at Wikwemikong Indian reservation was rededicated and reopened to more than 1,000 people who attended rites Sunday Oct. 24.

The church, built in 1849, was destroyed by fire last February. The new church, reopened on Sunday, was rebuilt within the old stone walls.

The rededication rites were performed by Rt. Rev. C. H. Dignan, bishop of Sault Ste. Marie, assisted by Rev. G. Noonan, Toronto, head of the Jesuit Order, Rev. R. J. Oliver, superintendent of the mission, and members of the Roman Catholic clergy.

A second Manitoulin island church was dedicated in the afternoon with similar ceremonies.

Feature of the ceremonies was the singing of an all-girl choir from Christ the King church, Sudbury, in scarlet satin surplices.

### INDIAN NAME

The Petitcodiac River of New Brunswick was named from a Micmac Indian word meaning "The river bends around in a bow."

## Have Housing Boom On Canada's Indian Reserves

OTTAWA — A housing boom is in progress on Canada's Indian reserves. the Indian Affairs Branch of the Citizenship Department reported recently.

In the past year, 1,000 new houses have been built on tribal lands and 2,000 more have been repaired. Federal officials report that most of the work has been done by the Indians themselves and that they are contributing to an increasing extent towards the cost of building the houses.

In some cases, the federal agency contributes money toward building supplies. Otherwise, the entire cost is met from band and personal funds. All of the labor, with the exception of a few specialized services, is done by band members.

On the Blood reserve in Alberta, the sum of more than \$100,000 in band funds has been spent recently for the construction of 47 dwellings. The houses are being sold to band members on a time-payment plan, with no interest charged as long

as payments are made regularly.

Similar progress is reported from the Saugeen and Cape Croker reserves in eastern Canada.

Large-scale house-building and home improvement programs are also under way at Nicola reserve, near Merritt, B.C., and in the Yukon, Saskatchewan and Manitoba.

"A lot of the improvement is due to the personal efforts of the Indians themselves," the department said in a recent report on the housing programs.

The government contributes to housing for the sick and aged and their families, and assists able-bodied Indians who lack the means to pay for new homes or improvements. In such cases, the Indians are required to contribute as much as possible, either in money or in labor.

## C.W.L. Convention Addressed On Indian Affairs

WEYBURN, Sask. — Contrary to popular belief, the Indian population of Canada is increasing rapidly and whether they become a liability or an asset to the nation depends on how well the white man receives them today. Miss M. L. Meade, social worker with the Department of Indian Affairs, said here Sept. 22. Miss Meade was addressing the sixth annual convention of the Saskatchewan council of the Catholic Women's League of Canada.

Miss Meade told the convention she was of the opinion that Canadians should have better knowledge of Indian affairs. There are approximately 140,000 Indians in Canada, made up of 50 different tribes. They have 11 different languages and even more dialects.

"If we accept the Indian as a fellow Canadian we are going to find he has a great deal to contribute to Catholic culture and to Canada as a whole.

"The Indian is facing a big problem, Miss Meade said, about what to do and how to mix with his fellow Canadians.

"The Indian is responding to education very well, something that has taken place in the last few years. The Indian is almost demanding education today."

The speaker also spoke of the interest the Indians have shown in the leadership courses which were initiated last year and of the interest the Indian women were taking in Home maker's clubs.

### CARDSTON SALE

PINCHER CREEK.—Five hundred and sixty head of cattle were sold for a total of \$80,000 at a Community Auction Sale at Cardston recently. It was an excellent sale, featuring Blood Indian cattle. Top for steers was \$20.30; heifers \$17.70; calves \$16; cows \$9.50; bulls \$8.20.

### EARLY FARMERS

Jacques Cartier found large fields of maize, or Indian corn growing at Hochelaga, site of Montreal, in 1534.

The leadership courses were opening up a new era for the Indians. The courses were so successful that reports of them were taken to Geneva for study. The courses will be carried out every year, with more Indians being brought in for them.

To understand the Indian, one must go back into history. Being a child of nature, he thinks only of today and not of the future. He does not save possessions or money. This characteristic will be hard to change, Miss Meade said.

Miss Meade told the convention she was speaking at it because she felt that a great body of women, like the Catholic Women's League carried a great deal of influence and could do much to help solve the Indian problem, as Catholics and as women of Canada.

She said she would like to see the CWL started on the Indian reserves, pointing out that Anglican and United groups have. Some reserves which are 100 percent Catholic have other groups started. Miss Meade was convinced that CWL groups would find the Indian ladies responsive.

Miss Meade also suggested that CWL groups could also adopt Indian schools. Of late, the IODE has adopted schools, supplying them with books, sporting equipment, scholarships and showing a general interest in the school.

It is a question now of Canadians in general working with the Indians, Miss Meade concluded.

## Blood Indians Have Bigger Bank Balance Earning 5% Interest

Cardston, Alta. — These are prosperous days for 2,175 Blood Indians on their 353,000-acre reserve between here and Lethbridge, 40 miles northeast.

Cashing in on the natural resources in their territory, the Bloods have boosted their tribal bank balance to \$663,000 from \$532,000 in the last year. The funds are held in trust in Ottawa, earning five per cent interest.

The tribe achieved the increase while maintaining its own social welfare and security programs and acting as interest-free banker to stake Blood families on their way to home, farm and ranch ownership.

The band revenue for the last 12 months is estimated at \$435,500, comprising \$347,000 from agricultural leases issued to white farmers.

### Private Income Too

A part from band funds, individual incomes brought the Bloods more than a million dollars from private agricultural operations, wages, treaty money, family allowances, old age pensions and other sources.

### Put To Good Use

Band funds are being put by for many purposes, including three important programs — housing, farming and cattle ranching — designed to set ambitious families on the path to success. Each project is financed with band money and advances are repaid on easy interest-free terms.

Under the ranching program, the Blood Indian council each year selects 10 applicants to launch into cattle ranching. Each must put up 10 tons of hay for winter feed, then is advanced five cows in calf by the band, on the understanding that the advance will be repaid with five steer calves in three years.

More than 50 families have been started as cattle ranchers.

Dams and water systems are being built, improving living conditions on the reserve. Relief is provided for the needy and some special pensions are maintained.

## Senator Reid Honored

NEW WESTMINSTER, B.C. — Senator Tom Reid of New Westminster, was made Chief of the Shuswa tribe, with the title of Chief Shushuwa, which means "Flowing Water".

Senator Reid is chairman at the International Pacific Salmon Fishers Commission. The ceremony was held at Squilax on October 16th.

## ST. REGIS SCHOOL

A modern new Indian School at St. Regis was officially opened, October 18, by Major R. F. Davey, Superintendent of Education, Indian Affairs Branch, Ottawa, in the presence of H. G. Mingay, inspector of Indian Schools of Southern Ontario, Indian Agent Leo Bonnet and Mr. G. E. Morris, regional supervisor of Indian Agencies, Southern Ontario.

## Membership Disputed

CAPE CROKER, Ont. — An inquiry was held here in mid-September by M. McCrimmon of the Indian Affairs Branch following a submission from the band to the Department protesting inclusion of a number of persons on the list of established members of the band.

Mr. W.P. Telford, LL.D. conducted the investigation. Church records were searched for information which might be of assistance to the inquiry.

Inquiries of this nature are now being held across Canada on all the Indian reserves where membership lists are being protested. Evidence produced in these inquiries is sent to the registrar of the Indian Affairs Branch at Ottawa, with whom the final decision rests, subject to appeal to a court, after which the revised membership list of the various band in Canada will be finalized.

## Lake in Alberta Teeming With Prized Goldeyes

Edmonton. — the Winnipeg goldeye industry, confronted by diminishing supplies, has been given new life with the discovery of a northern lake teeming with the little fish with the prominent gold ring around the eyes.

### Succulent by Smoking

Winnipeg goldeyes have been a table favorite since around 1890 when an experimenting chef accidentally discovered a curing process which made the fish a succulent dish. Goldeyes now are featured by many big American and Canadian hotels and on railway dining cars. In Winnipeg, they retail at about \$1.25 a pound.

Lake Winnipeg eventually ran out of goldeye and today commercial fishermen must go into northern Manitoba and Ontario to get a decent catch.

## Indians Organized

The federal government organized the Indians to fish Lake Claire, and accepted a tender from the northern fish producers to buy the catch.

Equipment was moved in from Manitoba sites, where fishermen once could pull in as much as 1,000,000 pounds a year. Four fishermen went to work at Lake Claire on June 18. By July 31, the quota of 250,000 pounds, highest set by for any area this year, was achieved.

## Fur Trade Waning

Northern Canada was opened up by the trappers and traders in search of white fox, muskrat and mink. Until recent years furs were the Northwest's most important export, providing a fair livelihood for the inhabitants.

Today the Northwest's economy no longer is primarily based on furs but on minerals. Coincident with the growth of the mining industry there has been a decline in the fur trade, which is causing real distress to thousands of trap-pers.

Many Indians and Eskimos are undergoing real privation and being kept alive by Government relief.

A muskrat skin that used to bring in more than \$2 now averages 60 cents, but other prices have been rising. If the trend continues the Government will have to accelerate its program of providing alternate means of earning a living to the 10,000 Indians and Eskimos whose subsistence depends on the fur trade.

Already no new licenses are being issued to non-native trappers and the days of the white trapper are numbered. But the ban on licenses is not enough and Government is well aware of it, as indicated by the various plans to improve the trapper's lot.

One is to increase their food resources by bringing in reindeer and musk oxen to replace the depleted caribou herds.

## White Man

### Encroaching

MONCTON. — Four Micmac Indian chiefs from New Brunswick reservations gathered here recently to protest "encroachment of white men" on their land. With the president of the N.A.I.B., Andy Paull of Vancouver, the chiefs criticized the government for not living up to a treaty signed in 1752.

"I will provide for you as long as the sun rises and the river flows," were the words used by 68-year-old Dan Paul, chief of the Eelground reserve on the Miramichi, in quoting the old pact.

"Today there are people squatting on Indian land," he told the gathering, "cheating us out of what is rightfully ours."

Once there were 3,333 acres of reserved land in the Miramichi area but now there is a pulp mill on reserve land never surrendered by Indians, he said.

## Hydro to Gives Xmas Present

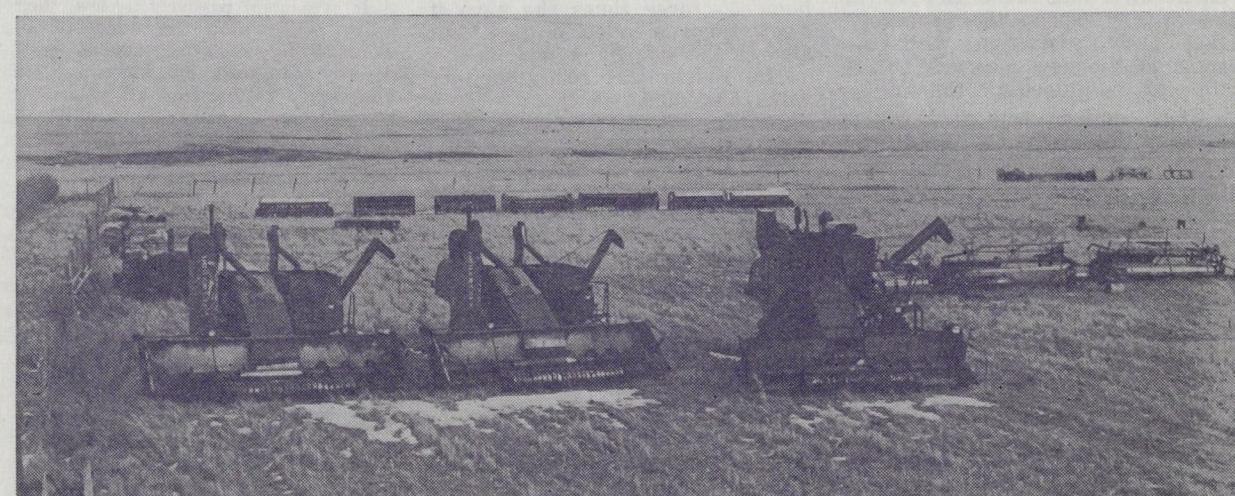
PENETANGUISHENE, Ont. — Indians on Christian Island, about 14 miles from here in Georgian bay, staged an impromptu celebration when Ontario Hydro workers connected the island to the mainland with 12,500 feet of cable which will feed power to island homes by Christmas.

"This is the finest thing that has happened on the island," J. E. Morris, regional supervisor for the Indian affairs department, said. "These people have never had a Christmas present to compare with this."

Light for all 70 island homes now is provided by coal oil.

## MAINLY HUNTERS

The Cree Indians of the Great Slave lake region originally were great hunters who despised fishing as beneath their dignity.



**INDIANS PROSPER** — The Blood Indians, whose reserve southwest of Lethbridge is Canada's largest, are probably the Dominion's most prosperous tribesmen. Their 353,000-acre reserve, in the centre of the Empire's largest wheat field, earned them \$425,000 last year in agricultural and grazing leases and oil-exploration permits. This battery of farm machinery owned by the Blood band has been used to help families on the reserve establish themselves as grain farmers. In the foreground are three self-propelled combine harvesters.

Les Gens-du-Sang, dont la réserve est au sud-ouest de l'Alberta, sont probablement les Indiens les plus riches du Canada; leur réserve leur a rapporté l'an dernier, \$425,000 de produits agricoles, de permis pour les puits d'huile et pour la location de terrains de pacage.

## Dear Boys and Girls

Ottawa, Nov. 1, 1954.

There is now proof that these brief messages of mine are read by at least one group of students in one school. It is a letter from the Missionary Associates of Mary Immaculate at St. Mary's Junior High in Kenora, Ont., and signed by Dorothy Desmoulin. (Incidentally, Dorothy is one of those who could not recognize me from my picture, at Cap-de-la-Madeleine, last June.)

Commenting on my suggestion that students from different schools should hold regional and even national meetings, the letter asks: "Could you please give us some points on how to go about organizing such a meeting of all the different schools around this vicinity?"

It's a very good question, isn't it? I bet there are many others among you who have asked themselves the same thing. In fact, I wouldn't be surprised if some of you had found the answer. That would possibly explain why you haven't written. Congratulations then! But now, suppose we all share our answers. You tell me yours and I'll tell you mine.

Presently, I cannot tell Dorothy and her friends what my answer is. I need to hear from the other schools, to find out who is interested and what the majority would like to do. You see, I am not an Indian, unfortunately, and I am not a student any more (which you may think is not so unfortunate!) I'm willing to help you in every possible way, but first you must tell me if and how I can be of some help.

So come on, boys and girls! Don't be bashful: I'm not the Prime Minister! It shouldn't be too hard to drop a line during the present month: no examinations, no skating yet, no holidays in sight. Talk it over among yourselves, then scribble your ideas on a piece of paper and put it in the mail. You can write, can't you? I'm waiting.

*O.G. Renaud O.M.I.*

## Queen Presented Indian Records

The fast disappearing tribal chants and songs of Saskatchewan's native plains people are being recorded not for posterity alone but even for royalty of the present.

Miss Mary Morton (on staff at the Indian hospital, North Battleford), announced that plans are under way to have a recording, made last year on the Sweetgrass Reserve, presented to the Queen.

This particular selection is a chant of Plains Cree Indians in which they express their appreciation and satisfaction with the reign of the new monarch at the time of the Queen's coronation.

The motive embodied dates back to the early history of the tribe, who even then had festivities and ceremonials denoting respect and pleasure with the treatment received from superiors and friends.

Ken Peacock, musicologist for the National Museum, was responsible for making about 475 such recordings, the first of their kind, while on a three-week tour through Saskatchewan and several points in the two neighboring provinces last year.

### RAIDS SYMBOLIZED

REGINA — Symbols of ancient Indian horse raids and bloody tribal conquest are woven into a buckskin suit owned by Robert M. Munro of Dawson City, Yukon. The suit was owned by Chief Piapot of the Piapot Indians who now live on a reserve near Regina.

### Had Four Coffins Ready For Death

VICTORIA. — The story of Mrs. Lizzie Wilson and her four coffins has ended.

Mrs. Wilson, 84, died recently at tiny Fort Rupert on Vancouver island west coast. She was the daughter of a Haida Indian princess and the last Hudson's Bay Co. factor at Fort Rupert.

For years known as "Aunt Lizzie," she had lived in the past, telling stories of slavery among the Indians in the Naas river area where she was born.

But she was ready for the future. She always kept a coffin in her home — three times she gave it away when a relative died, but always she bought a new one.

The fourth was ready for her when she died.

### No Falls Trip For Mist Maid

NIAGARA FALLS, Ont. — Carol Van Every, 17-year-old Six Nations Indian girl from Hagersville was chosen Maid of the Mist.

She played the part of the legendary Princess Lewala in an enactment of the Maid of the Mist story here Sept. 25.

The legend concerns an Indian maiden who went over the Falls as a sacrifice to the gods below.

Miss Van Every, however, will not go over the Falls. A dummy will be used for that part of the story.

### HISTORIC RESERVES

Reserves were set aside for the Indians in New Brunswick as early as 1780.

## A Look at the Indians

By BERNARD DUBE

(The first of two articles in the Montreal Gazette)

ANYONE who owes his concept of Indians to Hollywood westerns and the jackets of historical novels, was in for a shock at the sight of the 550 tribesmen who made the pilgrimage to the historic shrine at Cap de la Madeleine late in June. For the Canadian Indian, to judge by the cross section of more than 20 tribes represented, if impressive in other ways, looks totally unlike the ones who fill our technicolor screens and book covers.

Aside from the vivid red or smoky brown of their faces, the male Indians were no different physically from the white men who gaped at them.

The aquiline noses that once marked them have been rounded out by successive generations of marriages with other races. If anything they appeared healthier, with the fresh glow of outdoor living in Canada's vast forests and prairies where most reside. Otherwise they betrayed no physical peculiarity that would immediately set them apart as a different race.

They walked about in their well-worn, conservative dark suits, sedately enduring their coats in the clinging heat. They seemed at ease in their strange surroundings and looked more at home walking or standing erect on their two feet, than in the sweltering confines of the buses and automobiles they travelled in.

The mature women, however, stood out in sharp contrast alongside their white counterpart. Some wore striking dresses of rich wine reds, flowing sky blues, and soft doe-skin brown; skirts in the same shades topped with white or light colored blouses delicately embroidered; and some also, particularly the older ones, draped finely worked shawls that had seen many years of proud wearing, around their broad shoulder and bronzed necks. Their large, sturdy legs rose out of functional flat-heeled shoes of the slipper type, and many wore moccassins. The women wore these in church as well as around the sandy terrain of the tent village where the Indians were housed.

They stood out more positively still by their physical appearance. Although their eyes seem passively ageless, their heavy bodies show the effect of arduous living and the lack of good posture aids used by white women. They walk with a forward slouch, at a steady ambling pace, and although their faces rarely betray emotion, their general comportment gives an impression of undisturbed slowness.

The women in particular seemed oblivious to crowds. Although very few of them had ever been away from their small missions, they walked past pressing lines of onlookers, calmly intent only on their destination, as

### Tobacco Raising On Saugeen Reserve Land Is Studied

Members of the Saugeen Indian Reserve, near Southampton, explored the possibilities of growing tobacco on the reserve when they met on October 4.

Many of the band have worked during the summer in the tobacco fields at Port Elgin and have

though back home, following some familiar path. They seemed to have accepted for a fact that the crowds around them had gathered only to watch the male Indians, and they trailed their men like silent shadows.

The only Indian who seemed at all disturbed during the two-day visit at the Cap, and well he might have been, was a Maliseet from the Maritimes. He was in his early twenties, with a handsome dark face and a rich mop of coal black hair. The brief time I saw him he was dressed in sports coat and slacks, and sitting in a wheelchair on a float being pulled by a truck. Behind him on the float were an Indian tent and two young maidens dressed to illustrate the young Caughnawagan Indian saint, Kateri Tekakwitha.

The crippled Indian had been brought by bus from the east coast, in hope that a visit to the Cap shrine might effect a miracle cure. The float lurched sideways with the truck's pulling around corners, and fear mixed with embarrassment flooded the young man's face, both because he was being stared at by about 500 whites massed only a few feet away, and because the lurching threatened to upset his chair.

He was finally taken off the float when it reached the Cape Sanctuary where the Indians were gathering, and found blissful refuge inside where he relaxed with only his own people around him.

The crippled Indian's visit to the shrine in hope of a miracle is a striking illustration of the mission Indians' deep piety. Although the fur trade, on which many still live, has been poor in the last few years, most Indians contributed from \$20 to \$150 toward their trip, which is a large sum to many of them. They also had to put up with the rigors of travelling two and three days by slow lake ship, truck and railroad out of the bush, to join the main stream of pilgrims in points south.

On their several stops during their two-week trip east, they are visiting many shrines and attend Mass almost every day. In Eastview, Ont., a leading white parishioner coined a phrase that illustrates the praise the Indians have drawn for their piety:

"They do it much better than we do," the parishioner said of the Indians' behavior at services.

This native piety and respect for all things religious impressed even the residents of the Cap who see pilgrims every day of the year. The Indians walked the streets with rosaries and prayer books clasped in their hands, and during prayers appeared calmly oblivious of their strange surroundings and the watching crowds.

gained some knowledge of raising the leaf.

### Find Deposit Of Uranium

WELIPINIT, Wash. — Six Indians from the Spokane tribe were granted a lease covering what they claim is Washington's first known commercial deposit of uranium.

A 10-year mining lease for 570 acres of tribal land on the Spokane Indian Reservation was approved by the Portland area office of the Bureau of Indian Affairs.

## Give us Work...

(Cont. from p. 1, col. 1)

mond emphasized that the "Indians do not want hand-outs from the government, that they want help to help themselves."

Chief Robert Grey Eyes, of St. Peters reserve expressed his appreciation for the interest manifested at the conference in the problems of the natives.

Other speakers from the floor commented that Indians do not feel a sense of responsibility about their reservations and inquired whether they should be encouraged to develop small holdings.

### COLONEL JONES

Indian Affairs Branch Director, Colonel H.M. Jones, of Ottawa, expressed the belief that health, education and economic aid for the Indians could not alone write a happy ending to Canada's Indian problems. He said that other Canadians must welcome the Indian into the "Family circle" if the Indian Affairs Branch' goal is to be achieved.

"Having prepared the Indian by health measures, training and education so that he is ready and willing to assume full responsibilities of citizenship, said Colonel Jones, we now are faced with the final phase of integration, his acceptant on equal terms at all levels of society.

"The extended hand of fellowship and understanding cannot be provided for by any department of government. But, without it, integration and acceptance, our eventual goal, is well nigh impossible.

"The future of Canada's Indian population is the future of Canada and of his fellow Canadians, provided his fellow Canadian, recognizing his rightful heritage, make room for him in the family circle with understanding, patience, and with brotherly pride in his accomplishments."

At the end of his talk Colonel Jones stressed that the Indian problem was one that "affects every person in Canada, not just a few Civil servants."

### ADAPTATION, NOT ASSIMILATION

Dr. C. Belshaw, of U.B.C.'s Department of Anthropology, who is now making a special study of west coast Indians, told the conference that adaptation rather than assimilation should be the goal of those trying to help the Indians.

He affirmed assimilation would be impractical because of resistance to it on the part of both white and Indians, and because it would mean a complete absorption of the Indians and the loss of their culture.

Dr. Belshaw advised that the system which would allow co-existence between the two groups be established. The minority group should be integrated into the Canadian culture, to the extent that they are loyal to our Government.

He advised so that the more educated members of groups be given the kind of education which will help the problems of the world. He said that one of the

great mistakes of administrators was to apply good policies to a minority people but not to explain to these people why these policies were used, or to ask for their opinion.

### Welfare Council

The greater Winnipeg Welfare Council sponsored the conference, which was chaired by Professor W. L. Morton, of the University of Manitoba. The purpose of the conference was to clarify problems facing the Indians and Metis in Manitoba and to define the areas in which their situation could be improved.

The conference dealt separately with economic, health, welfare and educational aspects of the problem. Anthropologists, Missionaries, Government's specialists, social workers, Indians and Metis delegates from the four Western Provinces attended their conference.

Colonel Jone's opening address on the future of Canada's Indians highlighted the conference, which turned out to deal almost exclusively with Indian Affairs. Manitoba's native population includes more than 18,000 treaty Indians and 8,500 Metis out of a total population of 729,000 people.

More than 200 people attended. In a enlightning talk, Rev. F. M. Blanchard of Lebret, Sask., said he believed the co-operative system was the best method of solving the disorganized and depressing living conditions of the Metis.

Father Blanchard now is engaged as a consultant for the Saskatchewan government in an attempt to organize northern Metis and Indian communities into cooperatives similar to his highly-successful southern Saskatchewan community groups.

### Recommendations

The conference recommended unanimously that credit institutions be approached to consider ways and means of making credit facilities, either in cash or equipment, more readily available to the Natives.

It was further recommended that both the Federal and Provincial Governments undertake research in selected Indian and Metis communities aimed at producing plans for economic self sufficiency; that the teaching of English be emphasized in Indian schools, that kindergartens be made available to children of pre-school age to help them learn the language at an earlier age; that social centers should be established on the reserves. It was noted that Indians houses were generally too small and unsanitary, and that an inadequate diet caused many illnesses.

During a panel discussion on Indian missions, Rev. R. Durocher, O.M.I., said that the schools for Indians should have a curriculum designed for "Education for living". Schools should train the children to make good homes and make a living on the reserves.

It was generally felt that leadership training within minority ethnic groups should be encouraged, so that these could be assimilated into society as a whole without destroying the life of the group.

## Marquette League's Jubilee



Marquette League for Catholic Indian Missions began its golden anniversary celebration with mass offered by the Rt. Rev. Msgr. Martin A. Scanlan, assisted by Father Cullen, Director General of the League, and served by four Marquette League high school scholarship boys. Members of the League's Board of directors attended.

In the picture left to right are Bluebird, Navajo, Father Cullen, Last Brave, Yuma, Msgr Scanlan, Little Chief Pine Tree and his brother Little Evergreen Tree, two Pueblos from Zuni, New Mexico.

The League in its 50 years of service has collected over \$2,500,000, built 200 chapels and other mission buildings, contributed to the support of missionaries in the field donated airplanes, jeeps, mission cars and busses, athletic equipment, sponsored tournaments.

The Marquette League Lay Apostolate, established in 1952, has sent 36 volunteers to the Indian reservation missions and yielded 3 vocations for the Religious — all 3 young men.

*La Ligue "Marquette" pour les missions indiennes des Etats-Unis célèbre son jubilé d'or, à New-York. On voit dans la photo Monsieur Scanlan, célébrant la Messe, assisté du Père B. Cullen et d'enfants indiens qui étudient dans les écoles supérieures de la ville de New-York, aux frais de la Ligue.*

### N.A.I.B. . . .

(Cont. from p. 1, col. 3)

Vancouver, B.C., and president of the brotherhood.

### Income Tax

The convention resolved to contest the right of the Canadian Government to collect income tax on wages earned by Indians outside their reservations. Mr. Paull said Brotherhood lawyers were already working on a test case to question the validity of this tax in a Canadian court.

The convention asked the government to establish a "revolving fund" from which Indians could borrow money for business use and for the building and repair of homes.

"Because of our status", said Mr. Paull, "Indians can't borrow money from banks. The Canadian Government is, for all practical purposes, our bank. It holds some \$22,000,000 in trust for us. We should be allowed to borrow money for legitimate purposes from this fund."

### Natives, Not Aliens

The convention asked that Indians entering the United States for extended periods of time be exempt from the American law requiring them to register as aliens.

The delegates repeated a resolution made during last year's convention that two Canadian Indians be appointed to the Senate in Ottawa.

Col. Jones assured the convention that these and other resolutions would be seriously studied by the government and not merely "pigeon-holed".

Chief Telford Adams of the Chippewa tribe, Sarnia, Ont., invited next year's convention to meet on his reservation. The brotherhood will gather there next June while Parliament is still in session.

### Taken Ill

The N.A.I.B. President, Mr. Andrew Paull, took ill immediately after the Caughnawaga meeting; after several weeks in Ottawa's Civic Hospital, Mr. Andrew Paull was flown back to his home in North Vancouver.

## Pledges Aid To Hospital

CAMPBELL RIVER — Three councillors of the Cape Mudge Indian band have guaranteed to contribute \$300 per year for 10 years to the proposed new hospital to serve this district.

They are chief councillor Harry Assu, and Mrs. Oscar Lewis and Sandy Billy.

## Le 15 août à Betsiamits

Le 15 août c'est la fête nationale des Indiens Montagnais de Betsiamits.

A cette occasion, tous ceux qui travaillent au dehors, reviennent sur la réserve pour fêter avec leurs compatriotes. Cette année, ils étaient plus d'un millier. C'est réjouissance générale, ils se groupent tous avec leurs missionnaires pour préparer la grande fête de la sainte Vierge.

Décorations dans le village et surtout illuminations sur les terrains de l'église, du presbytère et érection d'une palissade, style indien.

Dimanche matin, le Père Lionel Labrèche, O.M.I., curé de la réserve, chanta la grand'messe en plein air. Le Père Paul-Emile Marchand, O.M.I., de St-Sauveur de Québec, donna le sermon en français.

Aussi au cours de la matinée, le chef Paul Rock reçut une décoration dans une cérémonie officielle, la médaille "Honneur au Mérite" accordée par Sa Majesté Elizabeth II.

A 2 heures de l'après-midi, les Indiens firent leur procession à travers le village avec la statue de Notre-Dame de Betsiamits. Belle Madone, chère aux Montagnais, parce que vieille de plus de 100 ans et sauvée cette année de l'incendie de l'église. Les Indiens de Betsiamits sont reconnus pour avoir une dévotion profonde et empreinte de respect envers la sainte Vierge.

Les Hurons de Lorette vinrent présenter un magnifique pageant de folklore indien. Pageant de valeur incomparable qui a suscité l'admiration d'une foule nombreuse venue de tous les points de la Côte du Nord.

Le fait merveilleux a été que la température s'est tenue belle tout l'après-midi, de 2 heures à minuit, malgré les orages nombreux dans l'entourage.

Nous rappelons que l'église de Betsiamits a été détruite par le feu le 3 avril dernier.

L'idée de S. E. Mgr Labrie et des Missionnaires Oblats est de reconstruire un beau temple qui sera dédié à la sainte Vierge.

Les Indiens sont généreux. Ils veulent une construction en pierre. Les plans sont terminés, l'architecte est M. Edgar Courchesnes.

Le granit se taille sur place de même que le bois est coupé sur la réserve par les Indiens.

Nous espérons que l'église sera terminée en 1955 et qu'elle sera prête au service du culte.

## Elèves de Pointe-Bleue à la baie d'Hudson

ROBERVAL, 20. — Un groupe de 29 étudiants de la Pointe-Bleue, dirigés par le R.P. Couture, O.M.I., se sont envolés de Roberval à bord d'un Canso de la Mont-Laurier Aviation à destination de Fort-George, sur la baie James, au début de septembre.

Le trajet de 470 milles s'est effectué en quatre heures. Par les années passées, ce même trajet prenait au moins trois semaines et s'accomplissait par train et par bateau, via Cochrane et Moosonee, Ontario.

## Mgr L. Scheffer, o.m.i., Président de la Commission Oblate

OTTAWA — Les 11 et 12 octobre, la Commission Oblate des Oeuvres Indiennes et Esquimaudes tenait son assemblée générale annuelle à Ottawa.

Son Exc. Mgr Lionel Scheffer fut élu président du Conseil d'Administration de la Commission; S.E. Mgr J.L. Coudert, O.M.I., a été élu premier vice-président, le R.P. A. Sanschagrin, 2ième vice-président; le R.P. F. O'Grady, 1er conseiller et trésorier, le R.P. Paul Piché, 2ième conseiller.

L'étude des problèmes actuels concernant l'éducation et le bien-être des populations indiennes confiées au ministère des missionnaires Oblats avait été étudiée, au préalable, en réunions de comités tenues les 7 et 8 octobre.

La réunion plénière adopta à l'unanimité une douzaine de résolutions, portant sur ces questions d'éducation et de bien-être. Nous spécialement que l'on prendra des mesures immédiates pour établir la Ligue des Indiens Catholiques du Canada, dans les Vicariats Apostoliques confiés aux Oblats.

Au cours de l'année on adoptera et on publiera une édition spéciale des cours de préparation au mariage (du Centre Catholique de l'université d'Ottawa), pour l'usage de nos Indiens.

Un bureau de développement social indigène sera établi au secrétariat de la Commission, sous la direction du R.P. A. Renaud, O.M.I.

## 90ième anniversaire

MANIWAKI, P.Q. — Le 16 octobre dernier, le R.P. Joseph Guinard, O.M.I., de la réserve Indienne de Maniwaki, a fêté son 90ième anniversaire de naissance. Il est le doyen des missionnaires Oblats de l'est du Canada.

Né en 1864, dans le diocèse de Trois-Rivières, il fut ordonné prêtre en 1891 et consacra toute sa vie au ministère chez les Indiens de la Baie James et du nord Québécois.

Nos meilleurs souhaits au vénéré missionnaire!

## Décès du chef Caplan

DALHOUSIE, N.B. — M. Thomas Caplan, ancien chef indien de la réserve des Micmacs, d'Eel River, est décédé subitement le 31 août, alors qu'il se trouvait à son emploi au moulin de l'International Paper.

Il était très estimé des siens et de tous ceux qui le connaissaient. En tant que chef, il fit toujours son possible pour améliorer le sort des siens.

## Congrès de la N.A.I.B.

MONTREAL, Sept. 24. — La Fraternité indienne d'Amérique du Nord a mis fin à son 11e congrès annuel, non sans avoir pris part à des danses fébriles et adopté d'agressives résolutions.

Quelque 80 délégués représentant des tribus réparties à travers le pays, ont admiré le spectacle que leur ont offert leurs frères de la réserve de Caughnawaga, dans la banlieue de Montréal, où la conférence de trois jours s'est déroulée. Vêtus de costumes de guerre et coiffés de plumes, les Iroquois ont accompli une cérémonie particulièrement brillante : la danse de l'aigle.

Un accueil très bienveillant avait été ménagé au colonel H. M. Jones, d'Ottawa, directeur de la division des affaires indiennes dans le cadre du ministère de l'Immigration, seul représentant des blancs à ce congrès.

Par la suite, le colonel Jones s'est assis à la même table que ses hôtes et a pris part à un festin dont le mets principal était la sagamité.

Le chef Andrew Paull, président de la Fraternité, a ensuite présenté au colonel Jones les résultats de cette conférence.

Les résolutions s'adressent aux gouvernements canadien et américain et réclament un meilleur sort pour les Indiens du Canada.

L'une des résolutions met en doute le droit du gouvernement canadien de taxer les revenus que réalisent les Indiens en dehors de la réserve et allègue que certains Indiens — comme ceux de la côte occidentale — peuvent gagner un revenu satisfaisant en s'adonnant à des occupations propres à la réserve, comme la pêche.

## Réunion Missionnaire

QUEBEC — Les 15 et 16 octobre se tenait à la maison Jésus-Ouvriers de Québec, un Congrès des Missionnaires de la province; une vingtaine de participants étudièrent l'état du Christianisme de nos Indiens Catholiques.

Sous la présidence respective du R.P. J. Champagne, directeur de l'Institut de Missionologie de l'université d'Ottawa, neuf conférences furent présentées. Le R.P. A. Thibert a été nommé secrétaire

## Soeur Jenny Shirt Prononce Ses Premiers Vœux

BEAUPORT, P.Q. — Le 17 octobre, dans la chapelle des Soeurs Dominicaines Adoratrices, à Beauport, Soeur Jenny Shirt, Indienne du diocèse de St-Paul en Alberta, prononçait ses premiers voeux en religion.

S. E. Mgr Lussier, CSSR, de Saint-Paul, présidait à la cérémonie, à laquelle assistaient 60 Hurons qui ont fait les frais du chant en leur langue maternelle à la Bénédiction du Saint-Sacrement. Les Hurons ont offert les voiles, un bouquet de fleurs et une bourse à Soeur Jenny

## Bénédiction d'une grotte

VILLAGE HURON, P.Q. — Le 19 septembre avait lieu au Village Huron la bénédiction d'une grotte et d'une statue dédiées à Notre-Dame de Lorette, don de la famille Prudent Sioui qui célébrait le même jour le 50ième anniversaire de l'établissement de leur commerce.

A cette occasion eurent lieu une Grand-Messe solennelle, célébrée par un Père Oblat, un banquet à la salle Kondiaronck, un sermon donné par le Supérieur du Collège de Lévis et le Salut du Saint-Sacrement à la chapelle huronne.

Le 10 octobre dernier le Rév. Père Labrèche, O.M.I., curé de Bersimis, venait solliciter la charité des Hurons pour son église incendiée récemment; à cette occasion, les paroissiens ont été très généreux et ont sympathisé de tout cœur à l'épreuve des pauvres Montagnais de Bersimis et à celle de leur pasteur.

G.S.G.

général du Congrès; les travaux présentés et les échanges de vues seront publiées.

Le thème du prochain Congrès, en 1955, sera "l'adaptation des Indiens à la vie des blancs".



Les gens du Sang de l'Alberta ont un programme très développé pour rénover leurs demeures. On voit ici une de ces nouvelles maisons; on croit que les Gens-du-Sang sont les mieux dotés de tous les Indiens du Canada au point de vue matériel.